

born of rich experience and insight born of deep compassion. I want to offer to you my gratitude for the character, courage and dedication with which you have served the people of the tenth district of Illinois and the country. I wish you the best as you begin the next chapter of your life.●

JUBILEE RED MASS HOMILY OF THE MOST REVEREND PAUL S. LOVERDE

● Mr. MOYNIHAN. Mr. President, on Sunday, October 1st, the Most Reverend Paul S. Loverde, Bishop of Arlington, delivered the Red Mass Homily at the Cathedral of St. Matthew here in Washington. It was the 48th annual Red Mass at St. Matthew's, all of which have been sponsored by the John Carroll Society.

The Red Mass—a Solemn Mass of the Holy Spirit—originated hundreds of years ago to mark the beginning of judicial year of the Sacred Roman Rota, which is the supreme ecclesiastical and secular court of the Holy See. The name of the Mass is drawn from the red vestments traditionally worn by the celebrants, and also by the scarlet robes of the royal judges who attended. The color red represents tongues of fire, symbolizing the presence of the Holy Spirit.

The tradition of the Red Mass spread from Rome to Paris—where it is now the only Mass held at La Sainte Chapelle, London—celebrated annually at Westminster Cathedral since the Middle Ages, and beyond. The tradition was inaugurated in the United States in 1928 at Old Saint Andrew's Church in New York City. Here in Washington, the Red Mass is held on the Sunday before the first Monday in October to coincide with the new term of the United States Supreme Court. Justices of the Court, other judges, law professors, lawyers, diplomats, government officials, and people of all faith attend the Mass to invoke God's blessing and guidance in the administration of justice.

As Bishop Loverde pointed out in his homily, this year's Mass is special since it occurs in a Jubilee Year and at the dawn of the third Christian Millennium.

The Jubilee tradition stems from the Book of Leviticus, in which God instructs Moses to "hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (25:10) God further admonishes Moses, "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God." (25:17)

Fifty years ago, we were engaged in a twilight struggle with Communist totalitarianism. Today, the Soviet Union exists no longer, and we are at peace and prosperous—due in large part, no doubt, because we are a nation of laws.

We think of our nation as young, but we are old: there are two nations on earth, the United States and Great Britain, that both existed in 1800 and have not had their form of government changed by forces since then. There are eight—I repeat, eight—nations which both existed in 1914 and have not had their form of government changed by violence since then. Do we recognize how extraordinarily blessed we are? We abide by the rule of law, and so persist and prosper.

Bishop Loverde lovingly reminds us that in this "Year of Favor," the work of justice is peace—*opus iustitiae pax*. He quotes from Joseph Allegretti, who wrote, "those who enter law with the intent to bring justice to a broken world, to vindicate the rights of the weak and vulnerable, to heal broken relationships, to ensure equality to all persons . . . these persons have responded to a true calling." Allegretti remarked that law "is a vehicle of service to God and to neighbor, not simply a gateway to financial and social success." I might add that law is not only "a vehicle of service to God." It is a gift from God which we must cherish.

It is fitting that the John Carroll Society sponsors the Red Mass each year. John Carroll helped the colonies win their independence. After the Revolution, he was appointed superior of all U.S. Catholics. In 1789, he founded Georgetown University. He and his brother, Daniel, who was a member of the Constitutional Convention, insisted that the new Constitution prohibit any religious test for public office, and were influential forces for the freedom of religion clause contained in the First Amendment. In 1790, Carroll was consecrated the first Catholic bishop in the United States, and served from his cathedral in Baltimore. Ten years later, four additional dioceses were created and Carroll became Archbishop. He established St. Mary's College and Seminary, and he encouraged Elizabeth Ann Seton to found the order of The Sisters of Charity.

Mr. President, it is customary each year to have the Red Mass Homily placed in the CONGRESSIONAL RECORD. I commend Bishop Loverde's homily and his moving call to all who are servants of justice and peace to be advocates for a "new humanism" that affirms the fundamental dignity, worth, and inalienable rights of each of us. I feel privileged to ask that the Bishop's homily for this year's Red Mass be printed in the RECORD.

The material follows:

JUBILEE RED MASS HOMILY

THE MOST REVEREND PAUL S. LOVERDE—BISHOP OF ARLINGTON, VIRGINIA, CATHEDRAL OF ST. MATTHEW, WASHINGTON, DC.

Your Eminence, Distinguished Guests, Sisters and Brothers all in the Lord:

This 48th annual celebration of the Red Mass here at St. Matthews Cathedral is truly unique this year. It is the Jubilee Red Mass celebrated at the dawn of the Third Christian Millennium. This Jubilee tradition began in the Old Testament and continues in

the history of the Church. Every Jubilee year is understood to be a Year of the Lord's favor to His people.

The words of today's first reading from the Book of the Prophet Isaiah powerfully proclaim the core meaning of the Jubilee Year and the responsibility entrusted to each of us every day, but with greater emphasis now during this special Year. "The Spirit of the Lord is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to prisoners, to announce a year of favor from the Lord and a day of vindication by our God . . ." (Is. 61:1-2). These words of Isaiah remind us, in this "Year of Favor," of the spirit of humanism that must guide our every action.

Moreover, this is a year of "increased sensitivity to all that the Spirit is saying to the Church and to the Churches, as well as to individuals through the charisms meant to serve the whole community" (Tertio Millennio Adveniente, 23). Are we not gathered in prayer during this Votive Mass of the Holy Spirit to give tangible expression to our desire to be more sensitive to what the Holy Spirit is saying? Is not our participation in this Red Mass a concrete expression of our desire to be docile and open to the action of the Holy Spirit in our minds and hearts this year in a renewed way? Are we not seeking in prayer—a prayer that is sincere and humble and hope-filled—to hear "what the Spirit is suggesting to the different communities, from the smallest ones, such as the family, to the largest ones, such as nations and international organizations, taking into account cultures, societies, and sound traditions" (Tertio Millennio Adveniente, No. 23)?

Addressing the Italian National Association of Magistrates this past March, Pope John Paul II pointed out that the Jubilee challenges the people of our time to fulfill responsibly the tasks entrusted to them. His words also speak eloquently to you: "By your freely accepted vocation, you have put yourselves at the service of justice and so also at the service of peace. The ancient Romans liked to say: 'opus iustitiae pax' (The work of justice is peace). There can be no peace among human beings without justice. This opus iustitiae, on which peace is based, is carried out within a precise ethical-judicial framework and is an ongoing worksite. Indeed, wherever fundamental human rights, the inalienable rights that no legislation can violate, are codified in laws, it is always possible to give them a more complete juridical formulation and, above all, a more effective application in the concrete context social life" (Pope John Paul II, Address to the National Association of Magistrates, 3/31/00). This does not happen easily. To this end, the Pope states further: "A legal culture, a State governed by law, a democracy worthy of the name, are therefore characterized not only by the effective structuring of their legal systems, but especially by their relationship to the demands of the common good and of the universal moral principles inscribed by God in the human heart" (Pope John Paul II, Address to the National Association of Magistrates, 3/31/00).

What then is the Spirit of truth saying to us specifically at this Jubilee Red Mass? What is the Spirit of truth saying to those of you who serve the cause of justice and peace as judges, lawyers, members of the Legislative and Executive branches of government, diplomats, professors and students of the law? The Jubilee Year challenges you to give fundamental rights, "a more complete juridical formulation and above all, a more effective application in the concrete context of social life" (Pope John Paul II, Address to

the National Association of Magistrates, 3/31/00). This takes on many forms, many formulations, but all are directed to the same end—the protection of the human person and society. Moreover, I speak of the perennial challenge in our day to work for a “new humanism.” This “new humanism” finds its basis in the dignity of the human person and his/her inalienable rights. “The dignity of the person is the most precious possession of an individual. As a result, the value of one person transcends all the material world . . . The dignity of the person constitutes the foundation of the equality of all people among themselves . . . The dignity of the person is the indestructible property of every human being. The force of this affirmation is based on the uniqueness and irrepeatability of every person” (cf. *Cristifideles Laici*, no. 37). You and I are repeatedly called to be advocates for this “new humanism.”

From the Christian viewpoint, the challenge is to rediscover the central reality of Christ who “fully reveals man to himself and brings to light his most high calling” (*Gaudium et Spes*, 22). Quite specifically, “Christian humanism implies first of all an openness to the Transcendent. It is here that we find the truth and the grandeur of the human person, the only creature in the visible world capable of self-awareness and recognizing that he is surrounded by that supreme Mystery which both reason and faith call God” (Pope John Paul II, Address to University Professors, no. 4, 9/9/00). Pope John Paul II applies this insight further saying: “The humanism which we desire advocates a vision of society centered on the human person and his inalienable rights, on the values of justice and peace, on a correct relationship between individuals, society and the State, on the logic of solidarity and subsidiarity. It is a humanism capable of giving a soul to economic progress itself, so that it may be directed to ‘the promotion of each individual and of the whole person’” (Pope John Paul II, Address to University Professors, no. 6, 9/9/00).

In being advocates for this “new humanism” within the complexity of our culture and society, a powerful Advocate is being sent to stand by you. That Advocate is the Holy Spirit. It is the particular role of God the Holy Spirit to reveal God’s Word and Will, and to help us in understanding and responding to His divine plan for us. Indeed, Jesus makes this very promise in today’s gospel. “If you love me and obey the commands I give you, I will ask the Father and He will give you another Advocate—to be with you always; the Spirit of truth . . . You can recognize Him because he remains with you and will be within you” (Jn. 14:15-17).

Catholic theology, reflecting on scripture, enumerates seven particular gifts of the Holy Spirit: Knowledge, Counsel, Understanding, Wisdom, Piety, Fortitude, and Fear of the Lord. These gifts of the Spirit are permanent dispositions which make us docile and open to the promptings of the Holy Spirit. These are gifts for which we pray in a special way during this Mass of the Holy Spirit, this Jubilee Red Mass.

Knowledge is the gift which helps us to know God and what He expects of us through His self revelation in creation and in the person of Jesus Christ.

Counsel is the gift from the Holy Spirit in which one receives the very counsel of God—divine advice. It is insight from the Holy Spirit which leads to a correct assimilation of the knowledge we have discovered.

Understanding assists us in perceiving the hidden meanings of reality. As St. Thomas Aquinas observes: “There are many kinds of things that are hidden within, which human knowledge has to penetrate, so to speak. Under the appearances of a thing lies hidden

its essence, under words lies hidden their meaning, and under effects lie hidden their causes—and vice versa.” (cf. *Summa Theologica* II/II, Q.8, art. 1).

Wisdom enables one to know the purposes and plan of God. It gives us the ability to see life and its meaning, as well as persons, events and things, from the divine point of view, and to recognize the inner value of persons, events and things.

Piety leads one to a devotion to God. “As a gift of the Holy Spirit, piety moves us to worship God Who is the Father of all, and also to do good to others out of reverence for God” (Our Sunday Visitor Catholic Encyclopedia, p. 784).

Fortitude provides the internal strength and courage to be firm in difficulty and constant in doing good.

Lastly, there is the gift of the Fear of the Lord. This is not a servile fear, but a filial fear, the desire not to offend because of love, not fear. This gift ensures our awe and reverence before God and helps us to acknowledge our radical dependence upon Him.

As we advocate the “new humanism,” which centers on the human person and protects and ensures his or her inalienable rights within the context of justice and peace, these seven inter-connected gifts provide much encouragement, insight and support. They are given to help you, to help you in your essential and truly important work for our world, this country and our city. They are gifts of God to each of us, gifts for which we constantly pray.

A renewed understanding of your vocation as advocates for justice emerges and is reflected so simply, yet so powerfully, in the words of one distinguished professor: “Those who enter law with the intent to bring justice to a broken world, to vindicate the rights of the weak and vulnerable, to heal broken relationships, to ensure equality to all persons * * * these persons have responded to a true calling. Law for them is a vehicle of service to God and to neighbor, not simply a gateway to financial and social success” (Joseph Allegretti: *The Lawyer’s Calling: Christian Faith and Legal Practice*, p. 31).

I applaud those among you who share your legal talents with those in need, especially those who participate in the Archdiocesan Pro Bono Legal Network. For you, the practice of law truly becomes “a service to God and to your neighbor.” Yet the need for pro bono assistance keeps increasing and demands an even greater and more generous response in our day.

Those among us involved with the forging ahead of a “new humanism” must respond genuinely and faithfully. Ours is a Nation founded upon the ideal of the “inalienable rights of every person.” Our Nation leads the world in technological advancement, economic growth and military strength. Yet, there still exists a sad inequality among us in our society. I mention the following three examples in response to the challenge of the “new humanism.” First, 40 million Americans live without health care benefits, of whom 10 million are American children (U.S. News, Matthew Miller 8/18/97). Secondly, a large number of senior citizens find it difficult to afford much needed prescription drugs. Thirdly, the choice for quality education is not always available for many in our Nation. Each cries out for our collective response.

In addition, we live in a culture where distrust and lying are only too evident. We must learn to speak the truth in love, to proclaim the sanctity of all human life, both of the innocent and of the guilty, from conception through every stage until natural death. The splendor of the truth must shine through the “new humanism” you advocate.

So much of your time is spent with time-sheets, agenda books, email, faxes and meetings. Your inner spirits surely thirst for something more; indeed, for time to be with the Transcendent One—the Holy One—the source of these seven gifts, especially wisdom and fortitude. In those treasured moments, your minds will be enlightened and your inner spirits renewed, so that your advocacy for justice and peace will be all the more authentic and real.

Yes, the Jubilee challenges you who are servants of justice and peace to be advocates for a “new humanism,” which will permeate your legal decisions, your legislative processes and your diplomatic service. May the Holy Spirit—the Advocate—be at your side, as together we move forward in joy and in hope! Amen.●

IN RECOGNITION OF MS. YALILE RAMIREZ

● Mr. ABRAHAM. Mr. President, at the Hispanic College Funds Annual Scholarship Awards Banquet earlier this month, Ms. Yalile Ramirez, recipient of the Hispanic College Fund Award for 2000-2001, gave a speech regarding the upliftment of the Hispanic-American community which I found to be extremely insightful. I rise today not only to insert her remarks into the CONGRESSIONAL RECORD, but also to salute an extraordinary young woman with a bright future ahead of her.

Ms. Ramirez was born and raised in Chicago, Illinois. She is currently a senior at Michigan State University, where she is pursuing a double Bachelor’s degree in International Relations and Finance. In May of this year, she graduated from the University’s James Madison College of International Relations, so she is now focusing her efforts on her financial studies.

In addition to receiving the Hispanic College Fund Award, Ms. Ramirez has received the Bill Gates Millennium Scholar Award. She made the Dean’s List in 1998, 1999 and 2000, and in 1997 was presented with the National Dean’s List Award.

Ms. Ramirez is a member of the Women in Business Student Association, the Phi Beta Delta National Honor Society, the American Advertising Federation: Research Team Leader, and the Phi Sigma Pi Co-Ed National Honors Fraternity. She is also a Mentor Program Coordinator, and spends her remaining free time with aerobics, running and volunteering.

I applaud Ms. Ramirez on her many achievements both on and off the campus of Michigan State University. She is not only a dedicated student but also a dedicated member of society, concerned with a great deal more than her own success. As is clearly illustrated in her remarks, she cares deeply about the upliftment of America’s Latino population, and believes that this upliftment can best occur through economic empowerment—attaining positions of leadership within the business community. In the not too distant future, I look forward to seeing Ms. Yalile Ramirez become one of these